A

SERMON

Preached at the

TEMPLE,

Geo THE SUNDAY Sevn

After the CHURCH was Opened; being then newly Repaired, Adorned and Beautified at the Joynt Expence

OF THE TWO

Honourable Societies,

By JOHN STANDISH, D.D. and Chaplain in Ordinary to His Majesty.

How Dreadful is this Place! Surely this is none other but the House of GOD, Gen. 28. 17.

LONDON,

Printed by *Henry Clark*, for *Robert Clavel* at the Sign of the *Peacock* at the West-End of St. *Pauls*, MDCLXXXIII.

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To the Honourable

Sr *ROBERT SAWYER* K^t,

THE

KINGS

Attorney General.

SIR,

THis *Discourse was meant* honestly, *(at least) and so far from the least thought of giving just* Offence, *that an awful regard of God, and a due respect to* man, *are the two main wheels it moves upon, for it was designed* chiefly *to assert, and maintain that* Reverence *which Men of all* Nations *and* Languages *have ever with one consent agreed to be due to the* House *of God, the* Place where his Honour dwelleth; *and*

next to that, to congratulate and applaud the the voluntary, seasonable, and exemplary Zeal of those two Honourable Societies, *who being* grieved to see *their* Sion lying (*somewhat*) in the dust, *spared for no cost or charges to* renew *the Youth, and add more Grace and* Beauty *to that incomparable* Monument *of* ancient *Piety.*

Before I made one step towards drawing the Platform thereof, *I considered with my self that the* Subject *was a little* nice, *and the* Age *we live in not a little* captious; *and therefore resolved to take* better Judgments *than my own along with mē, lest I should be new and singular in my Notion, or be thought to* lean *wholly* to my own understanding, *against* Solomon's *express and safe Caution. For this end and reason I consulted and perused some of the best Authors thereupon, and of our own* Church, *and chose to speak* their *sence* (*and that in their own very words sometimes*) *that I might neither stand nor fall* alone, *nor want sufficient* Bail *in case of an Arrest upon an Action of* Scandal. *This*

This abundans Cautela, *notwithstanding, some of my* Hearers (*as it should seem*) *were offended at me, and others more by* hear-say, *as if I had gone beyond my* line, *stretched a point of the* Divine Law, *and transgressed the bounds of* Modesty, Truth, *and* Soberness.

I must confess Sir *I do hold* Sacrilege *to be not only a* Sin, *but one of the first* Magnitude, *and if* any man be contentious, *whose interest bids him think otherwise*, we have no such Custom, nor the Churches of God.

I ackowledge further (if that be my crime) that I do reflect upon those late goodly Reformers of ours, who presumed to buy and sell our Churches *with their appurtenances, as* guilty *of that* sin; *but that, not so much to rub up an old sore, as to prevent a new wound, and dishearten all wise men from invading the* Churches *patrimony for the future.*

Bolder Stroaks *then these, or more unwary* Passages *I do not find in the whole* Peice; *and therefore least a groundless* noise

should

should grow into credit to mine and my Functions *prejudice, as unpolished as it is,* I *am forced to make it* Publick, *without any manner of alteration, diminution, or addition of one syllable therein, excepting only the marginal Quotations.*

And now Sir, *since You were pleased to give your self the trouble of reading over my* Notes, *and to declare you found nothing in* them *but what might admit of a very fair construction,* I *take the humble boldness to send them abroad under your Patronage; not doubting but that, as it is the business of your high Place, and* Royal *Trust, sometimes to implead and prosecute the* Guilty, *(as you are* Procurator Cæsaris, *in the old* Roman *style) so you are ever at leisure to acquit and protect the* Innocent.

In the number of which I presume to reckon,

Sir,

Your Unworthy Servant,

JOHN STANDISH.

St. JOHN, X. XXII.

And it was at Jeruſalem *the Feaſt of the Dedication, and it was Winter.*

IT was great Inſolence in thoſe modern *Jews* to make *the Houſe of Prayer* a Shop of Merchandiſe, *a Den of Thieves*; and yet *they* have been quite outdone in Prophaneſs of late years by ſome profeſſed *Chriſtians*, who turned the *TEMPLE* of *GOD*, not only into an *EXCHANGE* for men, but a *STABLE* for horſes too: as if they meant to fulfill that Prophecy over again in the Literal ſence, of *the Abomination of Deſolation ſtanding where it ought not.* St. Mat. 21. 13. St. *Paul's Lond.* St. Mat. 24. 15.

Sacriledge (however condemned by Divine, Civil, Saxon, Canon, Statute and

Common Law) was then thought a piece of *Religion*, an infallible ſign of a *Godly* man; and he was *ſtrongeſt in the faith*, who believed no after-reckoning for it; they went for the *ſtrongeſt* Chriſtians, who could ſwallow down, and without the leaſt reluctancy of Conſcience, digeſt the Fatteſt *Conſecrated* morſels; it was then deemed no more robbery to ſtrip the *Spouſe* of Chriſt both of her Dowry and Beauty, than for the *Iſraelites* of old to borrow Jewels and ear-rings of the *Egyptians* though by Gods expreſs Command. They made no more ſcruple of pillaging *Churches*, than *Dionyſius* did of the ſpoiling the Temples of *Idols*; who ſaid pleaſantly of *Æſculapius* his golden *Beard* he had cut off, that it did not become him by any means, becauſe his Father *Apollo* wore *none*; and then ſtript *Jupiter* himſelf of his Veſt of *Gold*, ſaying, that was too *heavy* for Summer, and too cold for Winter; and one of *Broad-Cloth* would better ſerve *him* for all weathers.

Exod. 11. 2.

Lactant. De Div. Inſtit. l. 2. c. 4.

Nor may we ſuppoſe the Rapes then committed were only the extravagant heats of ſome vulgar Fools; for (not to mention

mention that face of Authority, those *higher Powers*, or forces rather, that set them on work) the Wise Assembly of *Divines* at *Westminster*, seem to be much of the same opinion in their Annotations upon the *Bible*: wherein we do not find a syllable of any such sin as *Sacrilege* under the Gospel; they either did not *believe* it, or else thought it not seasonable to *declare* it, (when never more need) how loudly soever Saint *Paul* makes the challenge, *thou that abhorrest Idols dost thou commit Sacrilege?* Rom. 2. 22. The Argument seems to proceed *a Minori*, and then the *Latter* must be the greater sin of the *two*; for *Idolatry* is at the worst but worshipping a *false* Deity, whereas *Sacrilege* is an owning indeed, but withal, a contemning, invading, and robbing of the only *true GOD*.

In the mean while they thought much to allow our Temples any more Holiness than their common Kitchens, or Parlors at best: they turned God and his Service out of possession to make room for *Baal Berith*, that Idol of the Covenant: they prophaned our Altars with the unhallowed Sacrifices and *strange fire* of the Sons of *Corah*, Judges 8. 33.

and furiously decryed all reverence in the house of God for Superstition.

But blessed be Almighty God, who hath long since miraculously confuted their abominable Principles, and Practices, and
Psal. 111. 9. vindicated the Honour of his own *Reverend* Name; who hath signally approved the
St. Luke 7. 5. pious bounty of such as *loved our Nation, and built us Synagogues*, by driving those zealous Mony-changers out of his Temple, and restoring the *Holy* Place to that Primitive use, those *sacred* Offices for which it was at first designed and set apart by solemn Dedication.

Now from these words of the Evangelist, I shall endeavour to resolve these three Enquiries.

1. What Feast of *Dedication* is here spoken of?

2. By what warrant the Jews did of old, and Christians do since, *Dedicate* Places to Gods Service?

3. How far forth, and in what sence places thus *Dedicated* are to be esteemed Holy?

I. I begin

I. I begin with the first, What Feast of *Dedication* is here spoken of? the reason of the doubt is, because we read of three several feasts of *Dedication* kept by the *Jews* at divers times, and different occasions. The first was at the *dedication* of *Solomons* Temple, the solemnity & magnificence whereof you may see at large, 1 *Kin.* 8. The 2*d.* was, of the second Temple rebuilt out of the Ruines of the first, by *Zerubbabel*, after the Jews return from their Captivity at *Babylon*, the story whereof is recorded, *Ezra*, ch. 6. and then besides those, we read of a third *Dedication* of the Temple and Altar by *Judas* the *Maccabee*, after *Antiochus Epiphanes* had defiled and prophaned them with Idoll-sacrifices and all uncleanness, 1 *Maccab.* c. 4. Now that the Feast of *Dedication* here spoken of, was the last of these, that by *Judas*, is most evident by these two Reasons.

1. It no where appeares that either of the two former Feasts were annually renewed, or observed any more then once; but of the last we find expresly that *Judas* and his Brethren ordained that the days of the *dedication* of the Altar should be kept in their season, ἀπ' ἐνιαυτοῦ from year to year,

year, by the ſpace of eight days, 1 *Macc.* 4. 59.

2 Admitting (though vve need not) that the *dedication* of the firſt or ſecond Temple, or both, might be commemorated by an annual feaſt (notwithſtanding all records are ſilent in the caſe) yet that this Feaſt here ſpoken of, muſt needs be meant of the *dedication* of the Altar, is further evident from the circumſtance of *time*, not omitted by our Evangeliſt. [*And it was Winter.*]

Which punctually accords with the firſt
1 Macc. 4. Inſtitution hereof in the forecited place, where it is ſaid to be in the Moneth *Caſleu*, their ninth Month, anſwering to our *December*; whereas *Solomon's* Temple was dedicated in Autumn, in the Moneth *Ethanim*, near our *September*, 1 *Kings* 8. And the *ſecond* Temple in the Spring, in their twelfth Month, called *Adar*, (as we read, 1 *Eſdras* 7. 5.) that is about our *March*.

The firſt, and leaſt material Enquiry being thus briefly, and fully reſolved, I proceed to the Second.

II. By

II. By what Warrant the *Jews* did of old, and Christians do since, *Dedicate* places to Gods service?

And in order to our resolution hereof, it will not be amiss to premise and observe, that both *Jews* and *Christians* did and have all along *de facto* erected and *dedicated* certain Places for *GODS* Publick Worship.

1. It is without dispute, and generally acknowledged, that the *Jews* had many other places *dedicated* to Gods service, (besides the Temple) which, from their religious Assemblies there held, they commonly called *Synagogues*. Of these their owne Writers tell us, there were 480 in *Jerusalem*, and as many with proportion, in other Cities. The Temple was as it were, the *Cathedral*, or *Mother*-Church, *Synagogues* much like our *Parish-Churches*, or *Chappells* of Ease, and this only difference is to be noted between them, that the *Ceremonial* Service of God, by *Sacrifice*, *Oblations*, &c. was confined to the Temple, and unlawfull any where else; but his *Morall* service was common to all *Synagouges*, as well as the

the *Temple*. For there the Law was ſolemnly read and expounded to the People, and the Peoples prayers offered unto God. The only mention made of *Synagogues* in the old Teſtament, is in the *Pſalmes*, where they are ſtyled *Sanctuaries*; though the *Talmud*-Doctors extend that Precept to them alſo, *Ye ſhall obſerve my Sabbaths, and reverence my Sanctuary.* Whereupon *Philo* calls them places of ſecondary *holineſs*, to wit, in reſpect of the *Temple*, by vertue and in imitation whereof, they were ſet apart and *dedicated* to an *holy* uſe. But then the new Teſtament is ſo plain and frequent in telling us that they had divers *Synagogues* in all their Cities, and daily paid their reverence thereto, as alſo of our Saviour's often reſorting thither to expound the Law, and teach the people, that it were ſuperfluous to enlarge further on this Particular.

Pſ. 74 7, 8, & 84. 13.

Levit. 19. 30.

Whether in imitation of the *Jews*, or from a Principle of their own natural Law, teaching them, that whatever God they worſhipped, they muſt have ſome convenient place to do it in, is uncertain: but this is moſt certain, that the very *Heathen*

then themſelves did generally erect Magnificent *Temples* and *Altars*, not only at *Rome*, *Epheſus*, and *Athens* (where one we find inſcribed *TO THE UNKNOWN GOD*) and other famous Cities, but almoſt every where throughout the World. Only ſome wandering *Scythians* are ſaid to have none; the reaſon was becauſe they had no Houſes of their own, but like ſalvage creatures, rambled daily from one place to another. And of all other Sects of *Philoſophers*, only the *Stoicks* forbad building of *Temples*, either out of deriſion of that vulgar error, that Deities were kept *priſoners* and confined within thoſe Walls; or elſe out of the ſingular *diſſenting* humor of that *Sect*, whereby they counted the general practice of others a laudable and ſufficient ground for their *contrary* opinion.

But then, 2. The practice of *Chriſtians* is moſt clear from the beſt Hiſtorians, that they built and ſeparated *places* for Gods publick Service from time to time, when the perſecutions of the Age did not reſtrain them.

Saint *Luke* obſerves that in the Apoſtles

Acts 2. days they *brake Bread*, that is, celebrated the Holy Sacrament from house to house. *Beza* may be my Author, that He there means Houses set apart to that purpose: And yet Dr. *Hammond* hath more probably conjectured, that the Phrase κατ' οἶκον, is no more than ἐν οἴκῳ, in the House, that is the *House* of God, the *Temple*, *where* (the
St. Luke 24. same Saint *Luke* had said before) *they were continually*; and that the ὑπερῷον or *upper room* where the Apostles were assembled, *Acts* 1. 13. was one of those *Chambers* belonging to the *Temple* (spoken of in 1 *Chron.* 28. 11.) which they devoted to the publick exercise of their Religion, till the *Jews* maliciously turned them out. However it is reasonable to believe that those vast summes of money *laid down at*
Acts 4. 35. *the Apostles feet* were not so wholly expended upon the *poor*, but a competent part was reserved to maintain the Decency of Gods Service in the *Sanctuary*. It is more then probable from Saint *Pauls* words, that there was a *Church* built at *Corinth* early, 1 *Cor.* 11. 22. *Have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not?* for not only the opposition between private *Houses* and the publick

lick *Church*, but also the difference between shaming the poor, and despising the *Church*, seems to require, that *Church* there signifies the *Place*, and not the *People*; the most that can be urged to the contrary is, that the Tyranny of those times would not probably suffer them to erect many Churches, but that they were necessitated to make use of some convenient Room in an ordinary House some times for their Religious Worship. What then? it does not follow, but that those Rooms were presently separated from all former and *common* uses, and thenceforth became *Holy* Places.

That succeeding ages, were never without decent places for Divine Service, is questioned by none but a few *Enthusiasts* that cite *Arnobius* and *Lactantius* their writings in defence of Christianity against the *Gentiles*, because they say, the *Christians had then no Temples*: but the fallacy lies in the word *Temples* signifying *Stately Fabricks*, built to magnifie their religion, which they were not in a condition to compasse then, their *purses* running low, and their *Profession* being discouraged by the *high*

Powers. But all this while they can be no more ſuppoſed to have wanted places for their Aſſemblies, than to have been no Chriſtians. And yet by theſe mens good leave, the Chriſtians had their *Baſilica* or *Temples* long before *Conſtantines* time, as *Euſebius* and others do aſſure us, which were demoliſhed under *Diocleſian*. Nay *Lactantius* himſelf ſomewhere ſpeaks of ſuch an one in *Nicomedia*; *Ego cum in Bithynia oratorias Literas docerem, contigit ut eodem tempore Dei Templum everteretur*— that is, in the ſame perſecution. He that would be further ſatisfied in this matter, may conſult *Euſubius* his Eccl. Hiſtory; where he will find, that when that dreadfull ſtorme was blown over, and the Churches had reſt, and peace, *Temples* were preſently rebuilt out of the ruines of their old Foundations, and high Feſtivities appointed at their *Eucænia*, or new *Dedication*, which by the tenure of his relation appears to have been a moſt ancient Cuſtom, being in all places (as it were) *naturally* obſerved. No coſt was ſpared to ſhew their chearful affection, no thing was thought too dear to part with for ſo laudable a work; the whole World ſeemed to triumph in having

Lib. 10. ch. 3.

ving occaſion to pour out their gifts for ſo bleſſed a purpoſe. That forward devotion, thoſe free-will offerings which *David* once *rejoyced* exceedingly to behold in the *Jews* on ſuch an accompt, was then every where viſible amongſt the *Chriſtians*. The ſame Author tells us, that when *Conſtantine* had finiſhed a magnificent Houſe for Gods Service at *Jeruſalem*, the greateſt part of the Biſhops in Chriſtendom met together, at his ſummons, for the more ſolemn *Dedication* thereof. As it greived *Davids* royall *heart* to *think*, that Himſelf *ſhould dwell in an Houſe of Cedar, and the Ark of God ſtill remain within Curtaines*; So this pious *Emperour* convinced the World by his Example, as well as *Edict*, that it was a ridiculous fancy in men to think that God ſhould delight to dwell beggarly, and took no pleaſure in their ſervices, unleſs performed in ſome ordinary *Barn*, or thatched *Cottage*. And certainly it is moſt ſuitable, decent and fit for the greatneſs and *Majeſty* of *Jeſus Chriſt*, (who is now no longer in the form of a ſervant, but *Lord of all*) and the ſublimity of his *Goſpel*, to worſhip Him in the *beauty of holineſs*, unleſs we think as meanly of him, as the Apoſtate

1 Chron. 29.

2 Sam. 7. 2.

Philip. 2. 7.

1 Chron. 16. 3. 29.

Apoſtate *Julian's* Officers did, who when they ſaw the vaſt price of the veſſels belonging to his ſervice, ſaid blaſphemouſly, *what a deal of doe and charge is here for the honour of* Mary's *Son?* or are content (which *David* ſcorned) to ſerve God with that *which coſts us nothing.* 2 Sam. 24.

Now the matter of *fact* being ſo fully evident, it will be no great difficulty to reſolve the queſtion *de Jure*, by what right and warrant both *Jews* and *Chriſtians* have in their ſeverall times devoted and ſet apart places for the divine worſhip? ſuppoſing there be no expreſs Command in Gods Law for it, either in the Old or New Teſtament, what then? That there is no Caveat put in againſt it, is ſufficient to authorize an action laudable in it's ſelf, nay directly tending to the advancement of Gods Glory, and neceſſary to the preſerving of the well-being of his Church; and to ſcruple the lawfulneſs of ſuch an act for want of a poſitive command, were to queſtion whether God gave his Law to reaſonable or unreaſonable creatures. Beſides there is an implicit command at leaſt, and God would never have enjoyned all the *Jews* to *reverence his Sanctuaries*, were they

they to have but one, that is, the *Temple*; nor can it be imagined that an Ocean should be contained in a narrow Bucket; I mean that the Children of *Israel* who were as the *Sands of the Sea* for multitude, could all find room in one *Temple*, of no great confines: or be reasonably expected to have recourse thither from the remotest parts of *Canaan* to pay their daily devotions. No; they were required to be at *Jerusalem* only at some high *Feasts*, (such as that of the *Passover*) for they had *Synagogues* at home wherein to celebrate their ordinary service; and therefore, we may observe that when the *veil of the Temple was rent in twain*, to let out the ceremonial Law, as now become useless, and the *Temple* it self at length destroy'd by *Titus*, *Synagogues* for Gods moral service remained still, and they were the true, and more immediate Exemplars of our *Churches*. Thus the *Communion of Saints* being one Article of the Christian Faith, they believe themselves bound to assemble together frequently for the exercise of their common Christianity, consisting chiefly in publick prayers and the Eucharist, which they can no more perform without convenient places for

Isai. 10. 22.

St. Matt. 27.

those

thoſe holy uſes, than a man can be ſuppoſed to walk without legs, or fly without wings. And hence they Judge themſelves obliged to found and conſecrate Churches to maintain and credit their Religion, as well as provide for the poor members of their own Body, thoſe *living Temples*. S. *Chryſoſtome* truly conſtrues the reaſon why our Saviour would not ſuffer *Mary Magdelen* to be reproved for her ſumptuous expence upon his Body and Perſon, which *might have done much good among the Poor*, to be this, that his Diſciples might underſtand themſelves to be bound to maintain the means and *decorum* of Gods ſervice as well as the *Poor* that attend upon it; wherefore the manner is, and ever hath been, to warm the *Houſe* of God in a full body with ſolemn Prayers, when it is newly finiſhed, and *Dedicate* it to his worſhip, to maintain in the minds of men a due reverence to thoſe ſacred Offices which ever after ſhall be performed therein.

St. Matt. 26

Queſt. If it be demanded, by what right or title *Places* and *Things* after their *Dedication* and *Conſecration* (which are both Acts of *Man*) become preſently Holy? I anſwer,

1. 'Tis

1. 'Tis by the same reason that *Persons* solemnly deputed to minister and attend upon *Holy* Offices, are thence denominated *Holy*. *Answ.* 1.

2. Places and Things so qualified, are *holy*; because thereby the *property* is altered, they are no longer *mens*, but Gods own *Houses* and *Goods*; we can no longer call our selves *Masters* of those things we have already passed away freely by deed of *Gift*. If it be urged, that all these things were Gods before, as he is universal Monarch, and we cannot properly be said to *give* Him what was already his own. I Answer,

3. That God indeed is absolute *Lord of all*, yet he hath given the Earth to the Sons of Men, and granted us a particular *propriety* to the use of those things; and this is that we out of pious ends return to God again, receding from that *Right*, and freely and solemnly excluding our selves and all other men from any future *title* thereunto. But,

4ly, and Lastly, as under the Law, *the Gift was sanctified by the Altar*, so amongst Christians *St.* Matt. 23. 19.

Christians; all their acts of *Piety* and *Charity*, whether publick or private, are *sanctified* and accounted *holy* by God through the *Cross* of Christ typified by their *Altar*, but more lively represented and commemorated in our Sacrament of the *Eucharist*, which is the chief part of Gods Service under the Gospel, and proper only to Christians; and so I pass on to the third and last Enquiry.

III. How far forth Places so *Dedicated* ought to be esteemed *Holy*? In answer to which I say,

1. There is no man so absurd and ridiculous as to think *Churches* capable of that *Holiness* whereby Christian Souls are made *Holy*. For *Holiness* in men is a part of the Image of God, once defaced, but since renewed and stamped again upon his reasonable creatures; and to imagine *Wood* and *Stone* capable of receiving the least Impression of the *Divine Image*, the darkest resemblance of his Infinite *Perfections*, were the ready way to *Idolatry*. And therefore,

2. The *Holiness* we ascribe to the Houses of

of God, (common to all other *consecrated* Things, Times, and Persons) is meerly *Relative* and *Ecclesiastical*; the formal reason whereof, is, their deputation to the *Holy* Ordinances of *Divine Service*. For here daily *Prayers* are made to the *Father* of *Mercies*; here *Thanks* and *Praise* are solemnly offered for all his Benefits; here his *Holy Word* is *read* and *preached* for our edification and comfort; here that *Tremendum Evangelii Mysterium* (as St. *Austine* calls the Sacrament of our Lords *Body* and *Blood*) is often celebrated; and in reference to these *Spiritual* Duties, the *Place* it self is deservedly reputed and styled *Holy*.

Now this *Holiness* and Majesty of the Place hath, in regard of us, great vertue, force, and efficacy.

For 1. It requireth of us a *negative reverence* due thereto, that men should abstain from all light, vain, or secular businesses therein, from which it was sequestred by its first *Dedication*.

As for things morally evil in themselves (such as lying, stealing, killing, blaspheming

ming, &c.) they are unlawfull to be done in any place, but most of all in Gods *House*, the profanation whereof adds a new circumstance, an eminent aggravation to the Sin. One fearful instance of this nature, our Saviour chargeth those *Jews*, as answerable for; namely, the death of *Zacharias*, not only a Priest, a *holy Person*, (but to add more weight to the fact still) *slain between the Temple and the Altar* too, in an *holy place*. And I doubt amongst other circumstances of the late *Scotish* Covenant (besides that it was peccant in the matter and substance) that will one day be found to be none of the least, that it was generally taken in Churches. But I must vindicate these sacred places not only from sinfull and unworthy actions, but from such as are of an indifferent nature also, *lawfull* enough elsewhere, but prophane, if done in the House of God, set apart for holy offices. And our Saviour's own Example is my warrant for it, who *drove all the Buyers and Sellers, and Trapezytes out of the Temple*; thereby intimating, that even *civil* traffique and commerce (though in order to *sacred* ends, for the Sheep and Oxen, sold there, were for Sacrifice) defileth his *House of Prayer*.

St. Matt. 23. 35.

St. Matt. 21. 12.

2. Besides this Negative, there is also a *positive reverence* due to the *House* of God. Our *Church* hath well provided, that *by the reverence of our outward gestures at the divine service, our inward and hearty duty to God and his ordinances, should be expressed and maintained.* And so much is implied in St. *Pauls* own precept, *Glorifie God in your Body and in your Spirit, which are Gods.* They are a little too superstitious, who will allow the *Church* to be no longer an holy place, than whilst the *Saints* are in it; as if they carried away the *Holiness* thereof home with them. Ye know, all men stand bare in the Chamber of *Presence*, though the King be *absent*; how much more reason then have we to express our humility and subjection to the *Supreme MAJESTY* of Heaven, who is never *absent*, but always present here, even in the Intervals of his daily *Service.* 1 Cor. 6. 20.

To all this I add, that the *Holiness* of consecrated *Places* and *Things* is such, that it is no less than *Sacrilege* to apply them to any *prophane* use. *Quod semel dicatum est Deo, amplius ad profanos usus transferri non debet*; — was once current Law amongst Christians. And Things given to the Church,

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were said of old to be consign'd *in manus mortuas*; to intimate, that the *Clergy* had no more power to alienate them *de Jure*, then a *dead man* hath *de Facto*. So that "let modern "projectors (saies one) build *Babels* never so "high, if they be reared on the ruines of "*Sion*, 'tis putting their *Gains* into the Pro-"phets *Bag* with *Holes*; both Fabrick and "Founder will sink together at last, and "come to nothing. And it is observed by *Him* and *other* modern Authors, that many of those Families who purchased Abbey-Lands, are since extinct, or their *Lands* sold to buy *Bread*. However thus much I am assur'd of, that men were free by the old *Law*, to *devote their Lands to the Lord*, or keep them to themselves; but when once they had devoted them, they themselves could not call them back, under a *Curse*. Nor can I find any great difference between the sin of *Achan*, *Josh.* 7. 21. and that of *Ananias* & *Saphira*, *Act.* 5. 3. for they are convicted by the Apostle there, not only for *lying to the holy Ghost*, but for *keeping back part of the price of the Land*, given to maintain the Church in the communion of Gods Service. From whence it followeth, that, that which is *consecrated* to Gods Service under the *Gospel*, is *Anathe-*

Dr. *Bas.* of the Sacr. *pag.* 86.
Hag. 1. 6.
Dr. *Bas.* p. 118.
Sr. *H. Spelm.* de nov. tem. Eccles. p. 88. & *Cl. Spelm.* to the Reader. P. 45.
Rojner. fol. 127.
Levit. 27. 28.

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ma, for the ſame reaſon as under the *Law*, becauſe the thing is *accurſed* to them that withdraw, and rob God thereof.

And now what remains, but that we make ſome practical Inferences upon this whole matter. And,

1. From the firſt Enquiry reſolved, I infer, That if the Temple and the Altar were *Dedicated* by *Judas* and his Brethren, and commemorated by an Annual Feaſt, and that approved alſo by our Saviours own preſence as it, though it pretended to no more than *humane* Inſtitution: then let no man charge us with ſuperſtition, if we upon occaſion follow their Example, to maintain and cheriſh in the minds of men that reverence due to Places *conſecrated* to God Almighties Service, and to the holy Offices to be performed therein.

2. From the Second, I infer, That if the piety and Bounty of *others* have built, repaired, and adorned *Places* for our Religious Aſſemblies, we ſhould be beyond parallel Ingratefull to them, (not to ſay contemptuous to God, ſhould we not *remember*

ber them concerning this, and ſuffer their
Prov. 31. 31. own *works to praiſe them in the Gates. Say not*
Eccleſ. 7. 10. *thou* (ſaies Solomon) *what is the cauſe that the former daies were better than theſe? for thou enquireſt not wiſely concerning this.* *Times* have ſometimes changed for the worſe; but that they muſt needs do ſo always, is no good conſequence; for I muſt obſerve (in ſpight of all *popular* murmurs and clamours
P. 1. to the contrary) that the *former daies* we ſpoke of, were far worſe than *Theſe*, as in many others, ſo in this reſpect alſo, that the ſober & wiſer part of men amongſt us now do not only *abhor Popiſh Idols*, but *deteſt* Fanatick *Sacrilege* too. They take more ſolid pleaſure and ſatisfaction in *building* and adorning *Churches*, than any of thoſe blind *Zealots* did in plucking them *down* as *cumbering the ground*. And this Kings Reign is likely to be as famous to after-ages for their Repairing, and Reſtauration, as that Rebellion was for their ruine. And bleſſed be the Lord God who hath *put* it into your Hearts alſo vindicate the Honour of his *Houſe* and *Name*, and to *Dedicate* part of your ſubſtance to his *Sanctuary* (of your own meer motion, and good will) in reſtoring this Sacred, Ancient, Curious Pile to, yea

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and beyond its primitive Luſtre, that your *Second Temple* alſo might *be more glorious* than the firſt, even in the literal ſence. Hereby all the world may ſee, and know that you have a due and juſt ſence of Gods diſcriminating Mercy, in ſparing this his *Houſe* out of two ſeveral conſuming *Fires*, that more than threatned it; as if He had ſaid to them *both, thus far ſhall ye go and no farther*; and to the deſtroying Angel, *It is enough, ſtay now thine hand!* 2. Sam. 24.

And may this goodly Structure be ſtill Armor of proof againſt all future *Caſualties* to tranſmit your *Praiſe* and Bounty to all poſterity; but chiefly to preſerve Gods *Glory* and *Worſhip* in the *beauty of Holineſs*, even till that general *Conflagration* of all things, when this great *Machine* of the World ſhall be diſſolved, and *Time* it ſelf *ſhall be no more*, but go out like *Fire*, and be extinguiſhed in the bottomleſs Ocean of *Eternity!*

3. And laſtly, from the laſt Enquiry reſolved, I infer, that, if theſe conſecrated Places be *Holy*, then let us beware of polluting or prophaning them in any wiſe.

Put off thy shoes from thy feet, (saies God to Moses) *for thou standest on holy ground.* Ex. 3. 5. And his Command by *Solomon*, reacheth us
Eccles. 5. 1. also, *Keep thy foot when thou goest into the House of God.* A *Motto* generally written over the door of the *Synagogue*, saith *Buxtorf*. The very Heathen Idolaters were not without some sence of this; for when the *Ark of God was by the* Philistims *set in the Temple of* Dagon, Dagon *fell down, and because by that mischance* Dagons *head and hands were cut off by the threshold of the door, therefore neither Priest, nor Peo-*
1. Sam. 5. *ple durst ever tread on that threshold more.* And of the many typical precepts in *Leviticus*, that the *Israelites* should *wash and cleanse* themselves by divers *ceremonies* before they enter into the *Sanctuary*, we ought to make this *Moral*, that Christianity requireth us to *wash our Souls* from all that filth of lust and passion before we presume to enter into the *Holy* Place. Be we therefore *more ready to hear* (says *Solomon*) *than to offer the sacrifice of fools*,
Eccl. 5. 1. who are rash, heady, and presumptuous, and think their Sin is expiated for, though they never think to change their wicked minds. For they that come hither with malicious hearts, and polluted hands,
St. Matt. 5. and bring their Gift to the Altar with so lit-

tle Charity that they are ready (like *Cain*) to ſprinkle it with their *Brothers* Blood, do make the *Houſe* of prayer a *Den* of Thieves indeed, and turn the *Church* of God into the Devils *Chappel*, the Lords *Sanctua-* Revel. 3. 9.
ry into the *Synagogue* of Satan.

—Procul, O Procul ite prophani. —

But let us all rather approach the *Holy* Place with *holy* and humble hearts, and pay our Devotions to Almighty God, not in word and tongue only, but *in Spirit and* St. John 4.
Truth, as becometh thoſe who are *living* 23.
Temples of the Holy Ghoſt; that ſo our daily *Sacrifices* may be as *ſweet Incenſe*, our Sins pardoned, our Prayers, Alms, and Perſons accepted, and all our hearty performances Crowned at the laſt day with an *Euge— well done good and faithful Servants, enter ye* St. Matt. 25.
into the Joy of your Lord : even that *San-* 23.
ctum Sanctorum, that everlaſting Temple *not made with hands*, there to ſing eternal Halelujahs to the Holy Bleſſed and Glorious Trinity, the Father, Son, and Holy Ghoſt, and all through the mercy and Merits of our only Lord and Saviour *JESUS CHRIST*, to whom with the Father and Holy Spirit be all the Dominion, Power and Glory now and ever, *Amen*,

FINIS.